

THE Converted Catholic.

EDITED BY FATHER O'CONNOR.

When thou art converted, strengthen thy brethren.—Luke xxii., 32.

VOL. VII.

NEW YORK, MAY, 1890.

No. 5

THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE.

Specially designed for the enlightenment of
Roman Catholics and their conversion
to Evangelical Christianity.

JAMES A. O'CONNOR, PUBLISHER,
72 Bible House, New York.

Subscription. Per Year,.....\$1.00
Single Copies, 10 Cents.

The office of THE CONVERTED CATHOLIC
has been changed to 72 Bible House.

Entered at the Post Office at New York as
second-class matter.

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EDITORIAL NOTES.

IN THE GOSPEL OF JOHN, VI: 68, WE read: "Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life. We believe and are sure that Thou art that Christ, the Son of the living God." Here and all through his Epistles Peter confesses that Christ is the only hope of sinners. He does not turn aside from Him to look to the Virgin Mary or to the other Apostles for spiritual gifts. Jesus has the words of eternal life that gave comfort to Peter's soul and inspired him to proclaim the love and mercy of God for sinful men. Our Roman Catholic friends believe that Peter was the first Pope, the first head of their Church, yet they will not believe the simple faith that he taught and practised. As a matter of fact our Lord Jesus Christ is the head of the Christian Church: faith in Him is the foundation on which it is built, and all who believe and make the same confession that Peter here boldly proclaimed are its members. Peter would not recognize the popes, bishops and priests of to day as his brethren, for they deceive the people when they tell them that they can save them.

THE PRIESTS CANNOT MAKE THE ROMAN Catholics children of God. They deceive the people when they say they have power to forgive them their sins. The writer was a priest for many years and he knows he did not possess such power. Let some of our friends who have been accustomed to rely upon "the Church," that is the clergy, from the priests up to the Pope, for salvation, ask "Can you by your sacraments make us children of God?" If the priest or bishop be a true man and a Christian, he will answer, "Not I, but the grace of God can make you Christians."

AMONG RECENT PUBLICATIONS THAT WE wish our readers to possess is a pamphlet entitled, "The Two Sides of the School Question, as set forth at the annual meeting of the National Education Society held at Nashville, Tenn., July, 1889, by Cardinal Gibbons and Bishop Keane on the one hand, and Edwin D. Mead and Hon. John Jay on the other"—with an appendix containing extracts from the last Encyclical of Pope Leo XIII. Price 12 cents.

Another pamphlet containing the full text of the Pope's Encyclical that we advertised last month, is out of print, or at least so say the Roman Catholic publishers who at first furnished a few copies, but were unable or unwilling to supply our demand for more. The messenger was told that they had some copies in Latin, but none in English. Notwithstanding this refusal or inability to sell the pamphlet to us we shall endeavor to fill any orders for it that may be sent to us. If any considerable number of our readers should want the pamphlet we would print it in this office. Price 12 cts.

IN A VOLUME OF SERMONS AND LECTURES on the Book of Revelation entitled "The Seven Churches of Asia," recently published, Rev. Dr. Howard Crosby says, that the spiritual ruin noticeable in so many countries where Christianity was once the prevailing creed, or where a nominal adherence to it is still the rule of the majority, is due to the admission of the world into the Church—"of joining the Church to the State; of forming alliances and friendships with the world; of compromising and thus letting down the standard of holiness and separation between Christ and Belial." One of the rules for the Christian's life, he says, is "to make very clear to himself the Word of God as his guide." Dr. Crosby is one of the clearest thinkers and most vigorous writers of the day.

THE GREAT CHURCH HISTORIAN, Rev. Dr. Philip Schaff, is at present in Rome investigating documents in the Vatican Library for material for the fifth volume of his Church History. Whether Dr. Schaff will have access to all the documents in the library is doubtful. The records that are favorable to the Roman Church will be laid before him, but those that would even remotely reflect upon the private lives of the Popes and Cardinals and expose their political intrigues will not be subjected to his scrutiny. The *New York Sun*, April 7, 1890, notes that the directors of the Vatican library and archives are to begin the publication of a periodical which will contain selections from the rare and unpublished documents in the library.

The value of such a publication

would be very great if issued by the Italian Government, but the Vatican scholars must be governed by the policy of the Church, which has always been to suppress whatever would reflect upon the Roman machine.

PRESIDENT DIAZ, OF MEXICO, IN HIS message to the Mexican Congress which assembled on April 1, said a system of free and obligatory education would be established throughout the Republic, as "on the education of the people depends their love of free and democratic institutions." The prospects of the Republic were never brighter than now, and the general diffusion of education will make the Mexicans a free and enlightened people.

N. B.—The Jesuits have been expelled from Mexico.

IN THE CONTINUATION OF THE HISTORY of the Jesuits this month will be found the famous Jesuit motto relating to the members of the Order—"Perinde ac si cadavera essent"—"As if they were corpses." It is quoted from the authorized history of the Constitutions of the Society. In this history we shall let the Jesuits speak for themselves as far as possible.

WE WELCOME AS A MOST WORTHY AND able colleague, *Le Citoyen Franco-Americain*, the new weekly paper published by our French Canadian brethren at Springfield, Mass. It is edited by Rev. J. A. Derome, who graduated from Hartford Theological Seminary two years ago, and who has since labored with much success as missionary preacher in Lowell, Holyoke and Springfield. The *Citoyen Franco-Americain* is in all respects an admir-

able paper. Two of its sixteen pages are in English, and in both French and English there is not a page that is not interesting. We heartily commend it to our subscribers who read French, and to all who are interested in the evangelization of the French Canadians of New England. Its managers and editor, Messrs. Cote, Allard, Derome and their co-workers, are all converts from Rome. The subscription is \$1.00 a year. Address, *Le Citoyen Franco-Americain*, box 1629, Springfield, Mass.

OUR EXCELLENT AND MUCH PRIZED contemporary, the *Dublin Christian Irishman*, says: "Some good people have found fault with the mode in which the Rev. Thomas Connellan left the Church of Rome. Have they ever thought that, had his intention been discovered beforehand, he might at this moment be imprisoned in the cell of a monastery. The Church of Rome has many a way of disposing of troublesome priests like Father Connellan."

WE QUOTE ANOTHER PARAGRAPH FROM our Dublin co-worker: "The *Irish Catholic* speaks of Luther as "a drunkard, a perjurer, a vociferous blasphemer, and an abettor of polygamy" The old story! We are sure the writer is not so ignorant as he pretends to be. He knows quite well that, compared with some of the Popes, Luther was an angel of light. We promise some information to our readers on these subjects."

AND THE CONVERTED CATHOLIC will republish your articles on the Popes, if they are not too awfully awful. But we can trust the *Christian Irishman* for accuracy, scholarship and pure Christianity.

NO ARTICLES IN THE MAGAZINE ARE read with more interest than those that relate to the experiences of converts from Rome. The letters we publish this month, especially that of Rev. Julius Stroelke, will be read with more than ordinary interest. As THE CONVERTED CATHOLIC does not assume the function of a critic of any branch of the Church of Christ—except that corrupt and rotten Roman branch from which a merciful God delivered us, and which He will lop off in His own blessed time—it leaves to its readers of all denominations the interpretation of the letter of the Protestant Bishop which has sorely puzzled poor Father Stroelke.

THE CREST AT THE HEAD OF BISHOP James O'Connor's letter—also contained in Father Stroelke's communication—is a lion rampant, and the motto, translated, is "It is enough to have been prostrated before the Lion"—Leo XIII. We feel ashamed that a namesake of ours should prostrate himself before a beast, the Roman Lion. We know our namesake by reputation as a worthy gentleman who bears himself with dignity on all occasions save when he is prostrated before Leo. His titles, translated, are: "James O'Connor, by the grace of God and of the Apostolic See, Bishop of Dibona and Vicar-Apostolic of Nebraska." Dibona is *in partibus infidelium*, in heathen lands. When he was created bishop, Omaha was not of sufficient importance to have an Episcopal See established there, but since his letter to Father Stroelke was written it has been raised to that dignity. Bishop O'Connor ought to stand erect before the Pope.

Rome and the Public Schools.

The whole power of the Roman Catholic Church is arrayed against the public school laws of Wisconsin and Illinois which make the English language and United States history compulsory in the schools. The Wisconsin law—the Bennett bill, as it is called—enacts that, "No school shall be regarded as a school under this act unless there shall be taught therein as part of the elementary education of children reading, writing, arithmetic and United States history in the English language." The section of the Illinois law is the same.

The New York Conference of the Methodist Episcopal Church at its annual session in New York, April 7, 1890, and several other religious bodies throughout the country have condemned the action of the Supreme Court of Wisconsin in pronouncing the Bible a "sectarian book."

"FATHER FLYNN."

Mr. Needham's choice little book, "Father Flynn," is now ready for delivery. Many friends have ordered copies at 50 cents, but as we have reduced the price to 30 cents, we expect many will order two or more copies for distribution among priests and people. 12 copies for \$3.00.

Rev. J. H. Brookes, D.D., St. Louis, says in *The Truth*:

"This little book ought to have a very wide circulation, especially among Roman Catholics. The story, so charmingly told, will be read with interest to the close; but its chief beauty is found in 'the old, old story' of the cross, made fresh and new by the clearness and simplicity with which it is presented in these delightful pages."

CONVERTS FROM ROME.

IN THE CONVERTED CATHOLIC for April, 1889, we quoted from the New York *Catholic News*, March 10, the statement of a Roman Catholic priest that the Roman Church had lost one-half of its population in the United States. This priest said:

"Any man who travels with his eyes open soon discovers numbers of perverts whose parents have been Catholics. In many places I have found numbers of Catholic children attending the Protestant Sunday schools regularly. In visiting a thriving village which had a population of 600 or 700 souls, the majority of whom were Catholics, or at least should be, I was told that there was not a Catholic church within fifteen miles of it. In company with an old resident who wished to make me acquainted with the place, I saw a sign over a shop, and I said to my friend, 'He must be a Catholic, for he has a good old Catholic name.' 'He ought to be a Catholic,' was the reply, 'and many others besides. He does not profess any religion, and he is a Freemason.'

"Through secret societies, mixed marriages and the want of churches and good Catholic papers many are lost to the faith. As we proceeded on our way we came to a Methodist church. 'At least 200 Catholics,' said my friend, 'attend that church every Sunday evening.'"

Every Roman Catholic priest knows that this is true, and even the multiplication of churches and parochial schools cannot stem the tide of conversions from Rome. Another Roman Catholic paper, the New York *Freeman's Journal*, adds its confirmation

to the above statement. In its issue of April 5, 1890, it published a communication from a Western priest who says:

"Among the German Catholics there seems to be one principal cause why they should lose faith; namely the giving up of the German language. But the fact is that I know thousands of German young men (and women too) who were instructed in the German catechism—and in the German only—who, nevertheless, have miserably fallen away from their Church. I believe it can be safely said that half of the young men who made their first communion fall away in spite (if I must not say consequence) of learning the German catechism only."

As a majority of the Roman Catholics of Wisconsin are Germans the opposition of the bishops and priests to the Bennett law, which makes the English language compulsory in the public schools, is a struggle for their retention in the faith of Rome. But all their opposition will not avail. God is working among the Roman Catholics of every nationality in the United States to lead them away from a Church that by its corruptions has proved itself a caricature of Christianity. The thought and tendencies of the age are against Rome and in favor of religious liberty in a more marked degree than at any period since the Reformation.

We have recently received communications telling of the conversion of large numbers of Roman Catholics in all parts of the United States, and especially among the German Catholics, priests as well as people, of which the following are samples:

FORT BRANCH, IND., March 25, 1890.
DEAR BROTHER O'CONNOR:

Please send me your magazine. I am a converted Catholic, an ex-monachus O. S. B., (ex-monk of the Benedictine Order). God bless your work. I have read the sample copy of THE CONVERTED CATHOLIC, and it is just what is wanted—an excellent missionary paper for Protestants and Romanists. It is filled with the proclamation of the pure Gospel *contra tenebras horrendas que Papæ servos miserandos tegunt*—"against the awful darkness which covers the wretched slaves of the Pope."

Benedicat Dominus animam tuam et suggeret vires animunqu omnibus qui Evangelii veritatem fortibus armis protegunt!—"May the Lord bless your soul, and supply strength and courage to all who with strong arms defend the truth of the Gospel."

Salutem in Domino Jesu Christo dicit fratri reverendo, (Rev.) C. A. KOENIG.

WARRENTOWN, Mo., March 14, 1890.
DEAR BROTHER O'CONNOR:

The Rev. E. C. Margaret, the minister of the German E. M. Church here is a converted Catholic. After his conversion he entered the ministry and has been a most successful pastor.

Another minister of the same denomination, Rev. J. H. Holmes, who is a very active pastor in Omaha, Neb., is also a convert from Rome. For the last four years he has been presiding elder in his conference.

Another convert from Rome is the Rev. U. B. Slivernick, pastor of the German Evangelical Church, Carlyle. He was an altar boy in his youth and intended to study for the priesthood, but he became an evangelical minister

and is doing a grand work. He is a very bright man. I am very happy to send you this account of these converts from Rome who are now noble ministers of the Gospel of Christ.

Your friend and brother,

(Rev.) J. GEISSINGER.

AN IMPORTANT AND SIGNIFICANT LETTER
FROM A PRIEST.

— — —, March 23, 1890.

MY DEAR BROTHER IN CHRIST:

I have just read two copies of your magazine, and I must write to you.

I am an ex-Catholic priest, and even an ex-Franciscan monk. My native country is West Prussia, a part of Poland, where I was born in 1841. I was ordained in 1864, and continued as a Franciscan priest till 1876, when I came to this country and became a secular priest. I left the priesthood while I was pastor of the German Roman Catholic Church, St. John the Baptist, Elmira, N. Y., and united with the Protestant Episcopal Church in 1887. I have been giving private lessons in Latin, French, German and Polish, but my earnest desire has been to preach the Gospel to my countrymen. So far my efforts have not been successful, as I find there is a strong prejudice against ex-priests. I am in the prime of life, in vigorous health, and am considered a well educated man. I can preach in French, German and Polish. My heart is full of the love of Christ, and yet I cannot find an opening to preach. My application to a bishop of the Protestant Episcopal Church was answered by the following letter:

"DEAR SIR:—I have carefully considered your application for canonical admission to the ministering functions of a priest in this branch of the Holy

Catholic Church, and in view of all the circumstances pertaining to your separation from the Roman branch of the Catholic Church, I think it unadvisable to admit you to our ministry. Having renounced the priesthood voluntarily, I do not feel disposed to remit that renunciation. I believe that you can serve God with acceptableness as a layman, and hope that you may secure work as an instructor among people of your own nationality. I bear towards you a kindly and friendly desire and feeling, and the trust with me is that either under the reverend Rector of—, or under the reverend Rector of the German Church of—, —, you may see your way to do earnest Christian service for souls, and for the extension of our Lord's kingdom.

I am, dear sir, faithfully yours,

"— ——" "Bishop of—"

I did not get, nor did I apply for letters from the Roman Catholic Bishop when I left the priesthood and renounced Romanism at Elmira, but I received the following letter from Bishop James O'Connor, when I left his diocese. I had been pastor of the Church of the Immaculate Conception of the Blessed Virgin Mary at Ridgeley, Nebraska, but the severity of the climate compelled me to leave that charge. On leaving, Bishop O'Connor gave me the following letter :



SATIS EST PROSTRASSE LEONI.

JACOBUS O'CONNOR,
Dei et Apostolicæ Sedis Gratia
Episcopus Dibonensis, Vic. Ap. Neb.

"OMAHA, NEB., Feb. 24, 1883.

"The Rev. Julius Stroelke, finding the climate of Nebraska unfavorable to his health, has asked, and I hereby grant

him permission to leave this Vicariate and put himself under the jurisdiction of the Bishop of San Antonio, Texas, or of any other bishop in the communion of the Holy See. He is under no censure, and his conduct whilst here has, as far as I know, been without blame.

"JAMES O'CONNOR."

I am troubled and perplexed at the refusal of this Protestant Bishop to employ me because I "renounced the Roman priesthood voluntarily." What does he mean? How could I become a Protestant or a Christian unless I renounced the priesthood? If I had not renounced it "voluntarily," but had been like so many of the Roman priests, would this Protestant Bishop receive me into his "branch of the Holy Catholic Church?" I know, dear brother, you will understand me because you were a Roman Catholic priest yourself. I never needed a friend so much as I do now. May God help me! I feel, I know that I could do great good in spreading the light of the Gospel among the German and Polish Catholics who are coming in such large numbers to the Western States, and who are as barbarous as our ancestors were in Europe centuries ago. They will cause trouble in this country; they are causing it already; and we who had been their priests, their trusted moral and spiritual guides, when we have found the same Bible and the same blessed Saviour that Protestants have should be set at work to make them the same kind of citizens and the same kind of Christians that Protestants are. Help me and advise me what to do. Your brother in Christ,

JULIUS STROELKE.

CONVERSION AND EXPERIENCES OF REV. JOS. SULLIVAN.

FROM the Irish Roman Catholic Church to membership and ministry in the Baptist denomination is a long, long journey. To me it was in many respects a *via dolorosa* and often times I wished that I had never set foot on the road. Very few Christian people realize how dependent on his priest is an Irish Catholic. As a babe he is helpless, and outside the influence of religion until his priest admits him to the blessings of the Church by opening the *porta sacramentorum*—the sacramental gate, baptism. So, too, when he arrives at the "age of discretion," generally from seven to nine, and begins to sin on his own account, he must fly to his priest for forgiveness. When dying his priest is his only stay; he rests more on the priest's anointing than on the Saviour of sinners. Yea, after death and while tormented in the flames of purgatory his only hope is still in the priest whose masses will shorten the period of his tortures. And yet more, he trusts to the counsel of his priest in matters relating to his married life, to his children, his wife, his father-in-law, his mother-in-law; so, too, in business of all kinds. When a farmer's crops are backward, the priest can help him with a mass. If the fishing smack of the fisherman needs a favorable breeze, the priest can raise the wind.

I am speaking of what I have seen and *certainly know* when I say that in Ireland a priest is looked upon as one that is well nigh omnipotent and can command the Almighty. For example: I was once present at the bedside of a wealthy liquor dealer who was dying in delirium tremens. It

was a horrible sight; the bloated face, the wild eyes staring at imaginary devils, the hands struggling with the horrid creations of a diseased imagination. Around the bed stood his sister, since become a nun, his brother, now in a drunkard's grave, besides myself and friends of the family. Rev. Father Murphy was also present and I saw the sister of the dying man put gold in his hand, and he put it in his pocket as the fee for which he would do his level best to save the dying man's soul. What if the Word declare that "no drunkard shall inherit the kingdom of God!" He who can make can also move the Eternal God. (How strange that I should be writing this in the office of a converted priest, Rev. James A. O'Connor, the Editor of THE CONVERTED CATHOLIC, who was the classmate of Father Murphy, in St. Brendan's Seminary, Killarney, in 1862.)

I have frequently been asked to tell the story of my conversion from Romanism and to give my reasons for leaving the Church of my fathers. I was born in Dingle, Ireland, thirty years ago, and am now a Baptist minister and a member of the senior class of the University of Rochester, Rochester, N.Y.

My good friends seem to imagine that I sat down one day to think and arose the next day to act. That I was, so to speak, a Romanist to day and a Baptist to-morrow. It is far from being so. It took me three years to take the first step on the journey, and that step, and almost all subsequent steps were taken not designedly, not knowingly, but I seemed to be driven on, or rather, *drawn* on by a power of which I then knew little

Would to God that thousands of the sons and daughters of Ireland might feel that power. "And I, if I be lifted up upon earth, will draw all men unto me." Draw the priests, Lord, and the nuns, and the monks, and the people of Ireland and let it be again as of old — "The Island of Saints."

I well remember the first time I ever partook of the Lord's Supper, which our Roman Catholic friends are pleased to call "the Holy Communion." It was in old Ireland, in the South, in Kerry, where we had things our own way, where Protestants were scarce, and the priest of the parish was a mighty man in the land. For weeks the dear old monk, who was my instructor, had endeavored to impress on my youthful mind an idea of the wonderful nature of the holy eucharist. I was told that the great Napoleon regarded the day of his "first communion" as the happiest day of his life; that I must be entirely free from mortal sins; that I must not touch food of any kind beginning with the midnight preceding communion; I must not even moisten my lips with water, and although swallowing the saliva was not actually prohibited, still I was advised to forego that luxury if I could stand the deprivation. A healthy, hungry Irish boy, I was not enamored of all these requirements, and being of an inquiring turn of mind desired to know why I could not take breakfast before "partaking of the communion," and why I could not drink water were I thirsty. Ah, how plain you made it all, dear old monk, whom still I love and always shall!

The house must be cleansed and everything put in readiness when a notable guest is expected. At commun-

ion I shall receive Christ as my guest. I must prepare my body for His reception. As the time drew rapidly near the teaching became plainer. Christ was to be really received not merely mystically, but materially. If the consecrated wafer were swallowed before it melted the real Christ dwelt within me for about one-quarter of an hour. But should it melt in the mouth only the *grace* of Christ was received. In a very delicate and timid way I was told that *it* might cleave to the roof of my mouth. It must be quietly removed with the tongue. When the real Christ was about to be placed on my stuck-out tongue I was to say, "Lord I am not worthy that Thou shouldst enter under my roof, speak the word only and Thy servant shall be healed."

On the morning of the great day, bright and early, we boys are assembled in the monastery yard waiting to march two-by-two to the church. We are quieter than usual, for these great occasions have a solemnity peculiarly their own and often are helpful to thoughtful souls. Suddenly all eyes are turned on one of our companions who enters looking pale and disconsolate, and more than one boy asks, "What's the matter with Mike Lynch?" Alas, he is *not* all right. In an evil hour, after midnight, he forgot that he was to take his first communion next morning and, being thirsty, drank some water. Poor Mike, there was no help for him and he had to wait until he was better prepared.

We are in church at last; the girls dressed in white, relieved only by a pretty blue or pink bow at the neck. It is a pleasant sight, and many a happy father and mother look on with tears

of joy. Now the Christ is being distributed. Suddenly the monk, Mr. Corbett, to whom I have been referring, begins to go from one to another of the girls, who receive first, and whispers, "Gently remove it with the tongue." The consecrated wafer being very dry flies towards the arched roof of the mouth and, being made into a paste, sticks, then breaks and dissolves quickly. Now, this causes the boys trouble, and they call the monk, Mr. Corbett, who repeats, "gently remove it with the tongue." Finally my turn comes, and the Bishop of Kerry, David Moriarty, places on my tongue what I had been taught to believe was the Son of God. I draw in my tongue, when oh horrors! the wafer curls up, as it were, takes a bound and sticks to my palate. Knowing the remedy in this emergency I do not call for help, but vigorously apply a pretty muscular little tongue. Alas, it breaks in pieces (I mean the wafer, not the tongue), it dissolves, it is mere fluid, and instead of having the real Christ for fifteen minutes I must content myself with His grace. I was just a little bit angry because I failed to swallow *it*. Anger roused my boyish mind, into which at once came the thought, "Is this really Christ." The thought was not very clear; but it was there, and although it was several years before I was converted and embraced the truths of the Gospel, that thought remained. I was not always conscious of it, but it was in the soul, and the God who put it there strengthened, clarified and ultimately made it effective, so that I arose and came to my Father through Christ my Saviour, confessing my sins to the great High Priest who died to save us from all sins.

For the sad spirit will at times awake
Breaking the mists that wrap her clay abode;
And born of Thee she may not always take
Earth's accents for the oracles of God.

After my first communion I led the usual life of a Romanist. About once each month I confessed my sins to the priest and received the communion either on the Sunday or holiday immediately following. My religious instruction consisted in committing a small catechism to memory and listening to one of the monks discourse weekly on some Old Testament story. Until I was fifteen years old I never had a Bible in my hand, and had only seen one—on a desk in the monastery school. After school hours I occasionally did duty as shipping clerk for a Scotchman, a Presbyterian and my father's friend.

On one occasion, when sixteen years old, while visiting this gentleman's house, I found in one of the rooms an old book presented to him by a London society. It was a Bible. Now I had heard the word Bible, but it was merely a symbolical term to me. In a vague way I regarded it as a Protestant Book, but I did not know that it was God's Book and told the story of His dealings with man. I opened it at the First Book of Samuel, and standing near a window I began to read. I became intensely interested in the story of Elkanah and Hannah. I hated Peninnah. Then when little Samuel came on the scene I was glad beyond measure. I can now recall the pleasure the reading of that story gave me. I sat down on a sofa and for about an hour read on. I had heard about Samuel, about David, the giant, etc., and now to sit down and read the full particulars seemed to me a splendid piece of good fortune. I closed

the Book after marking the place where I left off.

I have often wondered why I did not mention my discovery to one of the monastery students. I now look upon my silence as ordered of God, for had I mentioned it the monks would have heard it, and then farewell to Bible reading. Every day for a month I used to steal off to that room and take the Book out of a drawer and read it. I read the books of Samuel, Kings and Chronicles. Then I think I turned back and skimmed through Genesis. This continued until I had read most of the Old Testament. I did not ponder over it, I just read right on. In a little while I discovered that this Book was a collection of books or, as I called them, *stories*. I also saw that some of them were harder to understand than others. These difficult "stories" I carefully avoided after just tasting them. In process of time I happened on the New Testament, on Matthews Gospel. I made a wonderful discovery that elevated the Book considerably in my estimation. In my Roman catechism the words of Christ to Peter "upon this rock I will build My Church" were quoted, and right after the words were these hieroglyphics, Matt. xvi: 18, 19. In reciting this proof of the supremacy of Peter I always added "Matt, sixteen, eighteen and nineteen." Just what that signified I did not know, and I do not think the other boys did either. And when I found my old quotation in Matthew's Gospel I was wonderfully pleased and admired the Book more than ever. Thus did God place in my hands the antidote to all falsehood, the guide to truth and the revelation of Himself—the Holy Bible.

The Work in Baltimore.

Sunday, April 13, the Editor of THE CONVERTED CATHOLIC began a series of evangelistic meetings in Monument Street Methodist Episcopal Church, Baltimore, of which the Rev. William J. McKenney is pastor. There is a large Roman Catholic population in the vicinity of the Church, and though the services were wholly evangelistic and nothing of a controversial nature entered into the discourses, many of the Roman Catholics attended them.

* *

The April number of the *Monthly Record* of the Protestant Evangelical Mission, London, England, of which Lord Rossmore is President and Mr. Robert Steele, Secretary, publishes the account of the conversion of Mr. J. W. Holmes, the Roman Catholic student of St. Mary's Seminary with the following introduction:

"Pastor James O'Connor was once a Roman Catholic priest. He now pities priests, but detests priestcraft. He loves Papists but hates Popery. And in doing good and testifying against evil God has greatly blessed him.

"Preaching lately at Baltimore, where he had been educated for the priesthood, he said that during his ministry in the Gospel he had 'personal knowledge of the conversion of twelve hundred Roman Catholics' to the Protestant faith. And at that meeting a student from St. Mary's Seminary in that city made a public avowal of his faith in Christ, reading a paper, a copy of which he had sent to two of the priests.

"Let us be more diligent in our testimony against Popery and directing men to Christ and not to a Church. The Church is for the education and

comfort of those who are saved; but Jesus Christ is the only Saviour. 'Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved' (Acts iv. 12)."

...

Mr. Needham's Work.

Rev. A. C. Dixon, pastor of Immanuel Baptist Tabernacle, Baltimore, writes in the *Baltimore Baptist*, April 10, 1890:

"Rev. Geo. C. Needham after closing a series of Union Meetings in Rev. Dr. Brookes' Presbyterian Church, St. Louis, has gone to Macon, Ga., to begin a work there. Mr. Needham is well known and honored in Baltimore, and we hope that he will hold in our midst another conference on some phase of Scripture truth next winter. He is emphatically a teacher, and happy the church that is permitted to listen to his unfolding of the truth he loves."

Mr. Needham closed his meetings in Macon, April 11, and then went to Augusta, Ga., where he labored with great success until April 27.

...

Father McGlynn's Good Work.

Father McGlynn continues his meetings in Cooper Union every Sunday evening, and they are attended by very large audiences. Nine-tenths of his followers are Irish Catholics, and the Protestant visitor will find genuine enjoyment in keeping one ear in readiness to hear Dr. McGlynn's eloquence and the other to receive the audible comments of the Irish portion of his audience. It is no uncommon thing to hear one good woman remark, *sotto voce*, to another:

"There now! did you hear that?"

"Musha, more power to your wind, Doctor."

"Give it to 'em, Father."

"Thru' for ye." "Ah, now if Preston heard that!"

"Good look to ye, Father McGlynn."

"That's good for Archbishop Corrigan."

An Irish audience is never backward in coming forward to show its appreciation of such a good speaker as Father McGlynn. His recent illness has drawn his people closer to him than ever before. His portrait in our April issue received much praise.

At the grand high mass on Easter Sunday, says the *New York Press*, April 7, 1890, the parishioners of St. Patrick's Cathedral found in their pews tickets for Dr. McGlynn's meeting at Cooper Union that evening. Father McGlynn has many friends even among the worshippers at the Cathedral.

...

Increase of Rent.

The American Bible Society has increased the rent of offices in the Bible House fifty per cent., beginning this month of May. We hope our friends will remember this and endeavor to get some new subscribers to help us to meet this extra expense. As for those who have not yet renewed their subscriptions this year we hope we need only mention the necessity of paying promptly to have them attend to the matter. The office expenses must be paid—but who will pay them?

...

THE BOUND VOLUMES OF "THE CONVERTED CATHOLIC" for 1887, 1888 and 1889 (Vols. IV., V. and VI.) contain full reports of Father McGlynn's addresses; price \$1.50 each, or the three volumes for \$3.50.

THE NUN OF KENMARE'S NEW BOOK.

SECOND NOTICE.

THE literary editor of the New York *Tribune* in reviewing the Nun of Kenmare's new book, "Life Inside the Church of Rome," seems to forget that the literary critic should live in a purer atmosphere than that which surrounds the political arena. Miss Cusack's attacks on the Roman Catholic societies that the Republican party has gathered to its bosom in recent years have excited the ire of the great Republican organ. But the literary editor should know that the lady is not a politician, and does not write in the interest of any political party. The "suppressed page," which should be 101 in her book, is deservedly severe on one of those holy Roman Catholics who is a shining light in the Republican party, and whose support is deemed essential to its success in a Presidential election. Archbishop Corrigan is also attacked for the prostitution of his office to the support of Tammany Hall. But every intelligent person who is not a Tammanyite knows that Corrigan deserves all that is said of him in this volume. The daily press could champion his course in the treatment of Father McGlynn, however, without carrying this policy into the field of literature. The *Tribune* should criticize Miss Cusack's great work on its merits, and not let political partizanship bias its usually good literary judgment. In its book reviews April 2, 1890, it says:

" 'Life Inside the Church of Rome,' by M. Frances Clare Cusack, perhaps better known in religious circles as the 'Nun of Kenmare,'

is a patchwork compilation, in which old and new charges against the Church of Rome are mingled in a somewhat disorderly manner. The wrongs alleged by the author have been sufficiently advertised to explain the bitterness of her tone, though it is scarcely necessary to observe that this attitude of mind must operate against the general acceptance of her statements. So far as the work is controversial, it presents nothing new, and it may be thought that had the personal experiences of the writer been entirely separated from this practically irrelevant matter, the impression produced would have been stronger."

The New York *Times* is also a political paper, but its literary department is not controlled by the political editor. In its issue of March 23, 1890, the following review of Miss Cusack's book appeared:

"Those who have only heard of the Nun of Kenmare from Catholic lips will be surprised at the excellent diction and good sense of 'Life Inside the Church of Rome.' About thirty years ago she founded a convent for nuns at Kenmare, in the southwest of Ireland. She was a convert to Catholicism and was in several nunneries before she went to Kenmare. That which she founded is still, according to her own statement, supported by the property with which she endowed it.

"There is plenty of proof from this witness of what the world has long known concerning the bad effects of celibacy on priests and nuns. Miss Cusack shows how the celibate priest

falls into drunken habits and gives many instances of further degradation. These facts are notorious, but not so the statements concerning immorality among Irish priests, which is generally supposed to be rare. Miss Cusack charges that the seduction by priests of nuns, schoolmistresses under the supervision of priests, and women in parishes is by no means a rare thing in Ireland. In France and Italy it was a common thing. But it was thought that the Irish priesthood rarely did more than drink hard. The reason for these cases lies in the politics of the Church, which causes bishops to protect a bad priest who has influence, although it may be well known to the rest of the priesthood that he has been guilty again and again.

"Miss Cusack says that so far as actual observation goes she has seen nothing immoral in the nunneries she has visited, but is convinced that in lands where the Church is powerful much vice exists; because, as history teaches, the priests have always failed in this particular where there is no strong Protestant element to make clean living imperative, and, as she knows from observation, the priesthood in Europe at the present day is kept from open scandals only with the greatest difficulty. Her thesis is that celibacy is maintained for the easier government of the Church of Rome, but that what is gained in that way is more than lost by the secret misery and immorality it occasions. Church politics promotes favoring, sycophancy, tale bearing, and life-long jealousies. The narrow and unnatural education of priests taints all educational attempts on the part of Catholics and

teaches, not only priests and nuns, but the children of Catholics, to tell lies. She has no optimism regarding the present strength and the future of the Church, and expresses her surprise that Protestants should in so many instances defend the Catholics and their system.

"Particularly severe are her strictures on the journals published under Church direction, and she affirms that in Ireland as well as in France the colleges and universities founded to strengthen the Church are failures because the Catholic youth have no respect for them and will not go to them. The new university at Washington will not, in her opinion, do any better, because it is completely under the control of priests.

"Allowance being made for bitterness on the part of a woman who feels that she has been ill used, there remains a vast deal of truth in what Miss Cusack says. She cites Roman Catholic writers for most of her charges against the education given in Catholic colleges and schools. Written with much earnestness and in excellent English, her arraignment of Church methods cannot be ignored."

* * *

Many expressions of approval and commendation of "Life Inside the Church of Rome" have come to us from our subscribers. "It is a complete exposure of the wickedness of the bishops and priests," says one, "and yet the work is done in a *clean* manner." Another writes: "The book lays bare the errors of the Roman Catholic Church and thereby deals it a blow from which it will never recover. Many Catholics will follow the Nun of Kenmare's example in leaving that Church."

Monument to Mazzini.

The work of another great Italian who was a chief factor in the overthrow of the Pope's temporal power is to be commemorated by the erection of a monument to Mazzini. The people of Italy have subscribed \$20,000, and the remaining expense will be borne by the Italian Government. The intention is to make it the most imposing memorial in modern Rome next to the monument to Vicar Emmanuel. One can imagine what the Pope's feelings will be when he sees a statue of Mazzini following so closely the erection of the monument to Giordano Bruno.

It is announced that the Pope will soon issue a rescript condemnatory of the proposal to honor with a monument Arnaldo Da Brescia, who was burnt in Rome in 1155 for his attacks upon the corruption of the higher clergy. The monument is to be erected in one of the new squares of the city of Rome. We hope a statue of Father Gavazzi will also be added to the monuments to the Italian patriots who loved their country.

General Garibaldi's Monument.

All the members of General Garibaldi's family live in Italy and are highly honored. His eldest son, Menotti, is a member of the Italian Parliament and an Alderman of Rome. So says the *New York Sun*, April 5, 1890. The monument to Garibaldi on Washington Square, New York, is constantly visited by Italians. Groups of immigrants may be seen any day contemplating the martial figure of the hero who delivered their country from the rule of the Pope. When the monument was dedicated and unveiled by

Mayor Hewitt three years ago the *Catholic Review* and other Papal organs said it ought to be destroyed. But it continues in its place to be an object lesson to all citizens who love civil and religious liberty.

Bismarck and the Jesuits.

The resignation of Prince Bismarck as Chancellor of the German Empire was welcome news at the Vatican. The Jesuits were especially jubilant over the event. The coercive measures he adopted against the Roman Catholic Church and the expulsion of the Jesuits from the Empire in 1872 made him the terror of the Papacy. The refusal of the Emperor to interfere on behalf of the Pope's temporal power when he was in Rome last year was attributed to Bismarck's influence. His retirement to private life gives the Jesuits new hopes. They will renew their efforts to break up the alliance between Germany and Italy. But even if they should be successful and the throne of King Humbert should be endangered the Italians would proclaim a Republic and fight to the death for their country. Under a Republic it would be impossible for the Pope to continue to live in Italy. In any event the temporal power is dead and buried.

THE SUPPRESSED PAGE.

Readers of the *Nun of Kenmare's* new book, "Life Inside the Church of Rome," will notice that page 101 is blank. The reason is that by advice of counsel the publisher struck it out to avoid a suit for libel. We have had the suppressed passage printed in slips and shall forward it to all who order the book. The price of "Life Inside the Church of Rome" is \$1.75.

THE PRIMACY OF ST. PETER.

BY REV. THOS. CONNELLAN, LATE ROMAN CATHOLIC PRIEST, ATHLONE, IRELAND

III.

DURING the first epoch of our history there were three heretical Popes. Pope Liberius wrote to the Eastern bishops who had condemned Athanasius to declare his agreement with them and protest that he had never agreed with Athanasius. Zozimus formally approved Pelagianism, and sharply reprov'd Augustine and the African bishops for condemning Pelagius. The African bishops met (418). Pelagius was condemned and anathematized, and it was decreed that if any one dared to appeal beyond the sea he was not to be received in communion. Plainly those African bishops could not recognize any primacy of jurisdiction then possessed by Rome. Pope Honorius was condemned as a heretic by the Sixth Œcumenical Council. But the African bishops did not stand alone in their ignorance of any special prerogative bestowed on the Pope.

During the first three centuries Irenæus alone connects the superiority of the Roman Church with doctrine; but this superiority he takes care to ground on that Church's antiquity, on its double apostolic origin, and on the purity of its traditions, owing to the constant concourse of the faithful from all nations. Tertullian, Cyprian and Lactantius know nothing of special Papal prerogatives; St. Basil the Great has expressed his contempt for the writings of the Popes. He calls them "those insolent and puffed up occidentals who would only sanction false doctrine," and he says he would not receive their letters if they fell from heaven. St. Athanasius, the two

Gregorys and St. Epiphanius have not a word about any special prerogative of any Roman bishop. St. Chrysostom and the two Cyrils are silent on the subject. St. Augustine has written more on the Church than all the other Fathers put together, yet from his works, filling ten folios, only one sentence can be quoted where he says that the principality of the Apostolic chair has always been in Rome, what could be said with equal truth of Antioch, Jerusalem and Alexandria. Pope Pelagius (555-560) praises St. Augustine for "being mindful of the divine doctrine which places the foundation of the Church in the Apostolical Sees, and teaching that these are schismatics who separate themselves from the communion of those Apostolical Sees."

So here we have a Pope towards the close of the sixth century, and even he knows nothing of any exclusive teaching privilege possessed by Rome, but only of the necessity of adherence in disputed questions of faith to the Apostolical Churches—Alexandria, Antioch, Jerusalem and Rome. As late as 789 Beatus, a Spanish Abbot who wrote a work on the various ranks of the hierarchy, knew no higher office in the Church than that of Patriarch, of whom he calls the Roman the first. But even more extraordinary than any of the preceding is the fact that of all the Fathers who interpret these passages in the Gospels (Matt. xvi: 18; John xxi: 17) not a single one applies them to the Roman bishops as Peter's successors. We have the Commentaries of Origen, Chrysostom, Hilary, Augustine, Cyril, Theodoret and a host of others, and not one has dropped the

faintest hint that the primacy of Rome is the consequence of the commission and promise to Peter. Not one of them has explained the rock or foundation on which Christ would build His Church, of the office given to Peter and to be transmitted to his successors. On the contrary, they understand by it either Christ Himself, or Peter's confession of faith in Christ, or both together; or else they thought Peter was the foundation equally with all the other apostles, the twelve being together the foundation stones of the Church (Apoc. xxi: 14). The Fathers did not recognize in the power of the keys and the power of binding and loosing any special prerogatives of the Roman bishops. And the reason was that they did not recognize a power first given to Peter, and afterwards conferred in precisely the same words on all the apostles, as hereditary in the line of Roman bishops; and they held the symbol of the keys to mean just the same as the figurative expression binding and loosing.

Then the text (Luke xxii: 32), "I have prayed for thee that thy faith fail not; and when thou art converted confirm thy brethren," was never considered by the Fathers as a promise of future infallibility to a succession of Popes. No single writer to the end of the seventh century dreamt of such an interpretation. Pope Agatho in 680 was the first to find in this text a promise of privileges to the Church of Rome when trying to avert the threatened condemnation of his predecessor Honorius, through whom the Roman Church had lost its boast of doctrinal purity. Now, the Tridentine profession of faith, imposed by oath on the clergy since the time of Pius IV., binds

them never to interpret Holy Scripture otherwise than in accordance with the unanimous consent of the Fathers. By the Fathers are meant the great Church doctors of the first six centuries; Gregory the Great, who died in 604, being the last. Therefore, every bishop and theologian who interprets Luke xxii: 32 as a gift of infallibility to the Pope breaks his oath.

Our second epoch embraces the years known as the Dark Ages, a period when the light of truth burned low indeed, and frequently seemed as if barely flickering in the socket. During this period the great aim of every Pope was to build up and securely establish a powerful theocracy—a kingdom which, like the Roman Empire, now dead, would embrace the whole world. The Popes did not wish their followers to be learned or cultured. Innocent IV. (1243-1254) has laid down with much minuteness of detail the amount of learning salutary for good Christians. "It is enough for the laity," he says, "to know that there is a God who rewards the good, and for the rest to believe implicitly what the Church believes. Bishops and other pastors must distinctly know the articles of the Apostles' Creed, the other clergy need not know more than the laity, and also that the body of Christ is made in the sacrament of the altar." (Comment in Decret, 2d) The clergy of the period were what might be expected from men of such refined culture.

Ratherius, Bishop of Verona (931-974), tells us in his (Fleury xii: 193) Itinerary that among his clergy there were "bigamists, concubine keepers, conspirators, perjurers, drunkards, usurers." No one, he says, was fit to

be made a bishop or to consecrate one. "The Italian clergy despise the canons the most because they are the most given to impudicity, and minister to this vice by ragouts and excess of wine." (Dupin Vol. VIII: 19.)

Damianus, the personal friend of Hildebrand (Gregory VII.), wrote a book entitled "*Liber Gomorrhianus*." Its title sufficiently implies its import. It was addressed to Pope Leo, and approved of by him. It would be wrong to set down even the names of the crimes with which he charges the clergy. He calls upon the Pope to depose them, and the latter answers that, although by the canons they deserve desposition, still he will punish only the most immoral—a circumstance which, to quote the words of Fleury, "leaves us to suppose that the numbers of the guilty were too great to treat them with rigor."

Clemangis, who was rector of the University of Paris, declares that many of the clergy did not know their A B C. The cardinals, he declared, held as many as 500 benefices each. "If any one is lazy, if any one hates to work, he flies to the priesthood. As soon as they have attained to it they diligently frequent brothels and taverns and spend their time drinking, eating, playing at dice and games. Gorged and drunken they fight, cry out, make riots, execrate the name of God and his saints with their most polluted lips. *Sicque tandem compositi ex meretricum suarum complexibus, ad divinum altare veniuntur.*" Yet the clergy were but humble imitators of the morals of the Popes.

Cardinal Baronius (912 VII.), an impartial witness, surely, so far as Rome is concerned, gives us the fol-

lowing picture: "One Pope undid all the acts of another. What, then, was the face of the holy Roman Church? How filthy when the most powerful and basest harlots ruled at Rome; at whose will sees were changed, bishoprics given, and, what is horrible and unutterable to hear of, their lovers were introduced into the see of Peter, who are only to be written in the catalogue of Roman pontiffs to mark such times."

In the year 1309 the Papacy was moved from Rome to Avignon. Petrarch, a resident at Avignon, gives us the following description of the Papal Court there: "It is the third Babylon, the fifth labyrinth. Here dreadful prisons, not the tortuous way of a dark house, nor the fatal mixing of the fate of the human urn; lastly, not imperious minos, nor a voracious minotaur, nor the monument of condemned lusts (*veneris*) are wanting; but remedies—love, charity, faith to promises, friendly counsels, or thread by silent help marking the perplexed way—Ariadne and Daedalus. The only hope of safety is gold. A fierce king is appeased by gold, and heaven is opened by gold; nay, Christ is sold for gold."

Does any rational man believe that John XXIII. was the vicegerent of Christ, the Omnipotent High Priest, who could open or close the gates of heaven at his pleasure? It is too ridiculous. John, who poisoned his predecessor, Alexander V.; John, a monster, who followed zealously in the footsteps of Nero, committing crimes equally heinous, without the excuse which the pagan might well advance. The indictment formulated against him by the Council of Constance, "contained," says his secretary, Thierry de Niem, "all the mortal sins and multitude of others not fit to be named."

REFLECTIONS UPON THE CATHOLIC CENTENNIAL.

BY A PHILADELPHIA LAWYER.

THE great celebration of the one hundredth anniversary of the establishment of the Roman Catholic hierarchy in this country which has recently occurred in Baltimore, and the dedication of the new Catholic University in Washington, have suggested a few reflections which may not be uninteresting to the readers of *THE CONVERTED CATHOLIC*.

The century of Romanism which has just closed has certainly been an eventful one. During that period its growth has been remarkable and unprecedented. When Bishop Carroll was first installed as a bishop in this country the Church of Rome had perhaps 40,000 subjects—for Rome counts not only her communicants, but all who receive baptism at her altars, as members, children and subjects of the Church and of the dominion of their lord the Pope. At that time the population of the country was almost 4,000,000, so that the Catholics represented about one per cent. of the inhabitants.

Till the beginning of this century they maintained nearly the same proportion, but from then on they began steadily to increase their ratio. In 1850 they had become seven per cent. of the population, in 1870 twelve per cent., and in 1880 thirteen per cent. This has indeed been a great gain.

From 1800 to 1880 the population increased nine-fold—Romanism sixty-three-fold, or seven times as fast as the whole country. To those who fear Rome's increase of power these figures are sufficiently alarming, as they certainly should be, and if they are allowed to increase she will some day,

sooner or later, dominate this country.

Now, though far from being an optimist, pure and simple, I am not a pessimist. Thank God it is not a question of arithmetic alone. If it were we might be dismayed; but it contains other important elements besides. "Not by might nor by power, but by my spirit, saith the Lord of hosts." (Zech. iv: 6.) And yet, if we look into these figures a little perhaps we may discover why they are so large, and we may also find that they might be much larger than they already are.

Rev. Dr. Strong has discussed the subject very ably in that remarkable book, "Our Country," and it is to it that I am mainly indebted for my statistics. In speaking of the increase of the Catholic Church from 1870 to 1880 he says: "During the ten years Romanism gained largely on Protestantism in the number of churches and ministers; but lost slightly in the number of communicants, a loss due to the falling off in emigration during that period. Examination shows that the growth of the Catholic Church corresponds closely with that of the foreign population, but is somewhat more rapid."

This shows us, then, that Rome would just about hold her own but for the forces that join her from foreign lands. Why is this? Well, as Dr. Strong says, our climate never seemed to agree with the Roman Catholic Church.

Rome's definition of liberty is, permission to do certain acts granted by her authority. America's definition of liberty is that of the dictionary—freedom from restraint. Compare these

definitions and note the difference. They are diametrically opposed to each other. Rome would build an iron cage around you; America will tear it down.

When a person is told that he *must* or *must not* do a certain thing, it is but human nature to disobey the command or to disregard the injunction, as the case may be. Accordingly, when an intelligent Catholic citizen sends his son to a public school, in order to gave him the advantages of an education superior to that of the parochial schools, and that he may come in contact with those with whom he must associate during after life, and the parish priest comes and says, "Mr. A., you must take your son away from the public school and send him to the parochial school." Mr. A. coolly says, "Must I; indeed! How are you going to make me?"

Ah, there is where American liberty paralyzes Rome's anathemas. If the priest replies, "If you do not I will excommunicate you," the parishioner answers, "Do so; there are plenty of other churches to go to," and there the matter generally ends. This is a thing of frequent occurrence, but the newspapers do not give it the same prominence they give to certain other information about the Catholic Church.

So the boy is sent to school with the other boys who live around him, and he studies and plays and grows up with them. He never hears his own religion attacked, nor that of others vilified. If he lives in some favored locality he hears portions of the Scriptures read—such as the Lord's prayer, the Ten Commandments, and other selected passages. He acquires knowledge that will be useful to him in any pursuit in life, and while he is doing

all this he is learning what is a necessary accompaniment to his studies, but which is vastly more important, *to think for himself*; to "be sure he is right and then go ahead," and when he is done, he goes out into the world a *man*, every inch of him.

Now let the priest try to build the iron cage of liberty, as he understands it, around this man and see what happens! There's no *must* about it now. If the priest tries any of that, he soon finds it will not be tolerated, and he has the alternate of choosing between keeping a very independent parishioner or going without him altogether.

Thus we see that without a hostile word upon the subject of religion the public school has loosed the bonds of Romanism from its people, and is slaying thousands upon thousands, figuratively speaking, year by year, of what would otherwise be ignorant and devoted followers of the Pope. Rome has seen it, too, and is bending all her energies to crushing the system of free education in our country; but so far all her efforts have been signally overthrown and the heaven of liberty remains and is rapidly leavening the whole lump.

But Rome cannot keep up her ratio of the population much less increase it, while losing so heavily from the public schools without drawing fresh numbers from elsewhere. Her increase from proselytism is comparatively insignificant, and her only resource left is to import all the Catholic foreigners she can to increase her influence and numbers, and, sad to say, a stream of ignorance and vice—social dynamite Dr. Strong calls it—is flowing into our land at a rate few realize. It is manifest that while

Rome is increasing so is the rest of the country, and its increase is being swelled each year to a greater extent by the multitudes who are silently leaving her. Indeed, it has been stated, on good authority, that had all the natural increase of the Roman Catholic population from 1800 till now remained with that Church, they would to-day number over 22,000,000 instead of only 8,000,000.

As our country's population grows Rome's necessities will also grow, and she will each year be compelled to import a greater number than before to *maintain* her proportion, and to appreciably increase it still greater will be the multitudes she must bring over. But emigration has not been since 1885 what it was before that time, and ere long, with the present size of the population and the extent of the natural increase each year, it will be an impossibility for all the vessels coming to this country, loaded every trip the year round, to supply Rome with the necessary number of recruits.

This is one of the ways in which I think the Roman question will probably gradually solve itself, but we must not forget that over us and all these things reigns Him to whom the nations are but as the small dust in the balance, and let us also remember, with thanks and glory to His name, that His children in the evangelical churches of this land are working every year in the home missionary field, with an energy and success never known before, and that this decade will mark for them all an era of prosperity unparalleled in their history.

The Catholic Church's greatest relative progress was between 1800 and 1850, and from 1850 to 1870. During

the first period she changed from one to seven per cent., and during the second from seven to twelve per cent., but during the next decade, though emigration had never been so great, *her gain was only one per cent.*, and she will do well if she maintains her proportion of thirteen per cent. in 1890, and it may be safely said, I think, that that year will be her high water mark in this country. It is not probable that after that time she will be able to greatly or rapidly alter the statistics in her favor, as she has done in the past, and the Catholic centennary of 1989 will probably have much less to boast of relatively than the late one at Baltimore.

We have seen what will be the gradual arrest and final decadence of Romanism in this country, from one point of view. But this gradual process may occupy a long time—longer than any one now living may ever see—but if you desire to hasten the result and see Rome's influence rapidly decline, *double the number of public schools throughout the land and close the gates of Castle Garden for ten years.* Such a policy would produce astounding results; if you doubt it, attempt to put it in force and see the resistance the Roman Catholic hierarchy will make. That will prove that they, too, know their weakness as well as their strength.

TAMMANY HALL:

The exposure of Tammany Hall's corruption that startled New York last month gives new interest to Rev. Joseph Hartwell's vigorous pamphlet, "Tammany Hall: the Stronghold of Rome," that we published for him last year. We have still some copies on hand at 10 cents each, or 14 copies for \$1.00. Address this office.

WAS THE APOSTLE PETER EVER AT ROME?

BY REV. MASON GALLAGHER, BROOKLYN, N. Y.

IV.

IN our investigation of this question we have presented all authentic documents, inspired and human, which have come down to us from antiquity to the year 170, which could throw light upon Peter's relation to the city of Rome.

Not one word has been discovered which asserts that this Apostle was ever in Rome, or in the West, at any time.

This ought to be sufficient to settle the matter historically; but inasmuch as the Church of Rome has presented other documents to prove her position, we will briefly examine them.

THE CLEMENTINA.

All these documents can be readily shown to be romances, upon which all later traditions are based. Those styled the *Predicatio Petri* and the *Clementines* are the imaginative Literature of the Christians of that age, who were able to read the manuscripts of that time. These works are similar to the *Chronicles of Cid*; the tales of *Roland*; the stories of *Arthur*; and more recently the *Scottish Chiefs*, all fictitious narratives of the exploits of veritable heroes.

Cotelerius, an eminent Roman Catholic critic, classes the *Predicatio Petri* among "*libri Pseudopigraphi Apocryphi*;" and says that it was written by a person "painfully unskilled in writing and putting together fictitious narratives." (*Pat. Apos. I.* 490.)

Simon, who has written the most exhaustive treatise in English, on the *Petrine claims* states (p. 30): "Its name seems to have been one of the

main sources of the modern error about Peter's having left the East. As to its supposed testimony, however, upon this subject, the book in question is not now extant, nor is there any extract from it, in which it is pretended that there is the slightest allusion to anything of the kind."

Ellendorf, a Roman Catholic, writes: "The Church has had her time of fables. . . . The *Recognitions* etc. were invented. The period of these fictions belongs to the second and third centuries, and it coincides with that in which the authorities above quoted lived." (*Bib. Sac. Jan.* 1859, p. 99.)

Mosheim writes (*Vol. I.* p. 75): "The *Apostolic Canons*, *Constitutions*, the *Recognitions of Clement*, and the *Clementina*, were fraudulently ascribed to this eminent father by some deceiver, for the purpose of procuring them greater authority. This all now concede."

Of these same writings, Riddle, in his *Christian Antiquities*, quotes Professor Burton of Oxford thus: "They are such palpable forgeries, if they were really meant to deceive, that it would be a waste of critical labor to prove that they were not written by Clement." (p. 60.)

Harnack, a recent critic, terms them, "a Jewish-Christian partisan romance."

Father Tillemont speaks of the *Clementina* as "full of fallacies and fables."

Father Dupin says: "All these writings are only a series of fictions and idle stories." The Dominican

Father, Father Cellier, characterizes it in the same way.

These fictions represent Clemens Romanus a noble writer (Simon's *Miss. and Martyrdom of Peter*, p. 54), meeting with Peter in the East, who becomes his companion in his journey.

What Peter taught, and how the father, mother and brother of Clement are recognized and converted, are interwoven into the romance.

Peter's contests with Simon Magus are narrated, and his sending of twelve missionaries to follow Simon to Rome; but no mention is made of Peter's journey thither in the "Recognitions," though in the "Epitome" of the Recognitions there is an allusion to it. In the Clementines, for the first time, Peter is called Bishop of Rome.

"All the Roman Catholic writers," Simon writes, p. 54, "are unanimous in declaring the 'Clementina' in unmeasured terms as a mere tissue of lies and nonsense."

DR. GEORGE. P. FISHER.

Among the valuable interesting contributions to Church history of Professor Geo. P. Fisher, is that on "Ebionitism" in the American Presbyterian Review 1864, page 540. He speaks of the Clementine Homilies as "a spurious production, the work of an unknown writer, and abounding in fantastic, anti-Christian ideas which could never have gained the assent of a sober minded Christian; it represents the opinions of an individual, and not the sentiments of any important body of Christians. How these fictions were employed in later writers to disseminate untruths, he illustrates by presenting a recent similar translation.

"Towards the close of the American Revolution there appeared in London

a history of Connecticut from the pen of Rev. Samuel Peters, who had been a missionary in Hebron in that State, but had left in consequence of the unpopularity he had incurred by taking the side of the English Government. The work, though prefaced by protestations of fidelity and painstaking, is an odd mixture of fact and fiction. Among other fabulous stories, Peters promulgated the notion that unrecorded laws, which are styled "blue laws," of an ascetic and whimsical severity, were in force among the early Puritans of the colony. This singular, mendacious chronicle is thought worthy to be cited, though not without some expressions of distrust, by so recent an author as the worthy Dr. Hussey, in the Bampton lectures upon the history of the observance of Sunday.

"Now what would be thought of an historical critic who, at some time in the remote future, should take Peters for the governing authority in his investigation of the ancient history of Connecticut? Other documents, let it be supposed, are extant which have been universally regarded as authentic. But these, together with historians like Bancroft and Palfrey, who lived much nearer the events, and were in possession of a great amount of traditionary and documentary evidence which has since perished, he chooses to set aside. Such a course would match that taken by the critics, who would convert the Clementine fiction into an authority sufficient to override the foremost historical testimonies."

And yet these fictions are the basis of the later traditions that Peter traveled to Rome, and founded there the Church of Christ.

We are justified in saying in the

words of the learned Lipsius—"At the close of the first, and up to the beginning of the second century, there was in Pauline circles, inside and outside of Rome, no knowledge of Peter's labors in that city; no knowledge of his martyrdom there under Nero." (Pres. Quar. April 1876, p. 272.)

DIONYSIUS OF CORINTH.

The works of this bishop, A. D. 170, are lost. We have an extract in Eusebius (II: 25) A. D. 340, which reads thus: "So also now, you by this your admonition, have again blended into one, that plantation of the Romans and Corinthians, which was first sown by Peter and Paul; for both having planted *us* here in Corinth, taught us in like manner, and then in like manner and place, having taught in Italy, they bore their testimony about the same time." This was addressed to Soter, Bishop of Rome.

In a review of Dr. Scheler's work on St. Peter, in N. Brit. Rev. Nov. 1848, page 31, of Dionysius it is said: This father bears the earliest witness to the martyrdom of St. Peter at Rome, provided the epistle attributed to him by Eusebius was a genuine document. Its authenticity is, however, much doubted. At all events, the last part of the sentence of Dionysius in his direct contradiction of Eusebius (Hist. Eccl. II. 25, III. 1.; Tertullian Contra Marc. IV. 25, and Lactantius de Mort. persecut. ch. 11): the former with St. Paul's First Epistle to the Corinthians, IV: 15; compare III. 6, 10; IX. 1, 2.; and lastly, the remaining assertion of St. Peter having accompanied St. Paul on his journey to Rome, with the account of St. Luke, Acts XXVIII."

Shepherd in his "History of the Church of Rome," page 532, regards

the extract from Dionysius a forgery.

Paul is expressly contradicted. He declares, "I have planted. Apollos watered." Strange treatment of Peter if he too had taught at Corinth! Marvelous that Clement, a century previous in his Epistle to the Corinthians, when he appeals to all the holy authorities to the Scriptures, the saints and to Paul's Epistles, should have omitted the Apostle who ordained him at Rome, who had preached in Corinth, provided the statement of Dionysius is true.

On this statement, made a century after Peter's death, supported by no previous contemporary writer, contradicted by the words of Scripture, we can place no reliance.

Ellendorf accounts for the language of Dionysius whom he regards as "a well informed and sensible man," thus: "In his time the oldest churches everywhere were striving to deduce their origin from the most famous of the apostles. Had the Romans drawn Peter to Rome and associated him with Paul, Corinth did not wish to be left behind; it does the same thing. But the story found the easier reception, as we see, from First Corinthians; there really had been *followers of Peter* at Corinth, who had likewise formed a party there. Hence it was easily concluded that Peter himself had preached the Gospel at Corinth. The journey with Paul was thus readily added to it of itself." (p. 53.) In truth, Corinth had a stronger argument in Scripture for Peter's presence there, than Rome itself.

A notice of Caius, of Irenaeus, and of Eusebius, will complete the examination of a subject vitally connected with the claims of the Church of Rome.

NEW PUBLICATIONS.

[All works noticed in these columns can be had at this office at Publishers' prices.]

ROMA ANTIQUA ET RECENS; or the conformity of ancient and modern ceremonies, showing from indisputable testimonies that the ceremonies of the Church of Rome are borrowed from the Pagans. Reprinted from the edition of 1732. London, Elliot Stock, 62 Paternoster Row; New York, James A. O'Connor, 72 Bible House. 1 vol. 8vo. \$1.50.

The purpose of this book is to show that the ceremonies of the Roman Church are neither an adaptation from the Jewish system nor an evolution of the rigid simplicity of primitive Christianity, but a transference, *in toto*, of pagan ceremonies existing in Rome and practised by Pagan priests in the worship of Jupiter, Juno, Minerva and the whole host of heathen gods and goddesses. The author experiences no difficulty in accomplishing his purpose. The history of *Roma Vetus* is his best assistant. Indeed there is no controversy anent his assertions, for Roman authorities themselves admit all that he claims. Cardinal Baronius in defending the Church's custom of using Pagan customs and rites declares that "it is allowable for the Church to transfer to pious uses those ceremonies which the Pagans employed impiously;" and he adds that nothing so mortifies the devil as the doing of this.

The month of May is devoted entirely by the Roman Catholics to the Virgin Mary. Whence this devotion? The Pagans of old Rome worshipped the goddess Maia in May, and the Roman priests of to-day have substituted Mary, as they found difficulty in abolishing Maia's worship. The author traces the history of the Roman pontiffs, cardinals, priests, altars, vestments, monks, nuns, holy water pots, images, etc., back to their origin, and

arraigns the Roman Catholic Church for attempting to destroy the purely spiritual character of Christianity. "God is a spirit and they that worship Him must worship Him in spirit and in truth."

This work is a most learned treatise on Pagan and Papal Rome. It ranks with the best that has been written on the subject. It was first published (in 1732) when Romanism and Protestantism were contending with the keenest intellectual weapons in the field of literature. As said in the Introduction, "It indicates a fulness of research among classical and Catholic authors which is scarcely possible in these over crowded times of ours, and it provides a rich and abundant storehouse of material for those who would know how to resist the ritual encroachments of our day." We hope the book will have a wide circulation.

"ROMANISM AND THE RE-
PUBLIC."

By REV. I. J. LANSING; 1 Vol., 8vo., 450 pages; price 50 cents, postage 12 cents.

The New York *Observer* says of this work:

It is an awful but just arraignment of Romanism. If such warnings as he has given and such lessons as he has drawn pass unheeded, we do not deserve the liberty we enjoy, and the fitting punishment would be a century of thralldom of Rome.

The price of this book when published last year was \$1.50, the usual price for so large a work bound in cloth, but a wealthy man in Massachusetts placed a sum of money at Mr. Lansing's disposal to enable him to publish it at 50 cents. This he has done, and we wish our readers to avail themselves of this opportunity of possessing a valuable work on Romanism at a trifling cost. For 62 cents the book will be sent from this office.

HISTORY OF THE JESUITS.

THE CONSTITUTIONS OF THE SOCIETY—(*Continued*).

DURING this last year of probation the religious exercises himself in *schola affectus* (the school of the heart). He shall practise, continues St. Ignatius, self-denial and humility, renouncing all merely natural inclinations. During thirty days he goes through the spiritual exercises in unbroken silence, and after this he is sometimes allowed to preach in country villages, or to catechise children. At the end of the year his progress is reported to the Father General, with whose approbation he pronounces his solemn vows, either as a professed father or as a spiritual coadjutor. These two classes are on a footing of perfect equality in the society: the professed have passed through four full years of theological study, and satisfied the appointed examinations as to their knowledge; they constitute the Society of Jesus in its most technical sense. The spiritual coadjutors have not passed through the same amount of study, but their peculiar fitness may often occasion their appointment to important posts of government in the various houses and colleges of the society, though a very limited number of employments are reserved to professed fathers.

“The final vows crown the wise and prudent legislation drawn up by Ignatius who, more than any other founders of religious orders, has multiplied trials and probations as a test of vocation. The religious is now launched into active apostolic life: he has been trained by stern self-discipline to carry out the watchword of his institute, ‘*Ad maiorem Dei gloriam*,’ and is ready for any post to which he may be sent. His mission may perhaps lie under the scorching sun of some tropical land, or else in the noisy courts or crowded class rooms of a college; in the confessional, in the pulpit, in the heart of the great cities.

“In whatever position he is placed, certain exercises of his life are regulated by his founder. He rises at a very early hour and, after a brief visit to the blessed sacrament, makes an hour’s meditation alone in his room. This is followed by mass and the round of daily occupations: active apostolic and missionary work for some: teaching or hard study for others. Towards midday is a pause in the day’s work; and a quarter of an hour is given to examination of conscience, a practise highly prized by Ignatius. After dinner and a visit to the chapel, comes an hour’s recreation, taken in common; then the usual occupations are resumed. Advice and help are freely given, confessions heard, and children trained. In the evening the community assembles for supper and a short recreation, after which the litanies of the saints are said in the chapel; and then each one in his room devotes half an hour to spiritual reading and to examination of conscience before retiring to rest.

“Ignatius, who meant his disciples to be soldiers always under arms in the Church’s service, did not impose upon them the long vigils, fasts and macerations which form so important a feature in the rules of contemplative orders, but which would be necessarily incompatible with the duties of missionaries and instructors of youth. While it excelled in vast conceptions his masterly

mind could bend itself with equal facility to the regulation of the smallest details. Thus he fixed all that concerned the amount of sleep to be allowed the members of the order, and the quality of their food, which was to be frugal, but sufficient to give them strength for their daily work. Corporal mortifications, disciplines, iron chains and hair shirts are left to the judgment of each with the advice of the spiritual father, but are never to interfere or hinder the performance of the active duties that form so integral a part of the Jesuit's vocation. On the other hand, more, perhaps than any other founder, Ignatius insists upon mortification of the will and humility, and makes these virtues the very foundation of his society.

"The General is the head of the Society of Jesus; but while investing him with clearly defined and supreme authority, Ignatius multiplies precautions to prevent this power from degenerating into despotism. On the election of a new General the professed fathers and the rectors in each province assemble and select two professed fathers, who accompany the Provincial to the General Congregation, by which the head of the society is chosen.

"Several assistants, belonging to different nationalities and, like himself, appointed by election, are assigned to the Father General; and these he consults on matters regarding the administration of the order. An admonitor is likewise elected; and his duty is to be a prudent counsellor, ever at hand, to advise on all that concerns the General's private conduct. In an extreme case, which has never occurred, the province of the society might elect deputies to depose the head of the order.

"The Father General has the appointment of three examiners; and no book can be published by any member of the institute without his approval or that of the censors delegated by him for the purpose. The most perfect and implicit obedience is owed to him by all the members; and he in his turn promises the same to the Pope.

"But in order that he may be thoroughly acquainted with every department of the vast body intrusted to his guidance he receives, every three years, from each province a catalogue of the members recording their names, ages, capabilities, talents and progress in virtue. At stated intervals each local superior must write to the Provincial, to give him an account of the house under his care; and at longer intervals he, in his turn, sends a similar report to the Father General.

"The society is divided into provinces, comprising a certain number of houses and governed by a Provincial, who is assisted by consultors and by an admonitor named by the General; and each house is governed by a superior who also has his consultors and admonitor.

"The great law of obedience is the secret of the perfect discipline that prevades this vast organization. Ignatius writes thus: 'All shall study chiefly to observe obedience and to excel therein. . . . They must have before their eyes God, our Creator and Lord, for whose sake they render obedience to men.' So great indeed was the importance he attached to this virtue that one of his last acts shortly before his death was to write out his thoughts upon obedience, therein summing up all his doctrine on the subject. In his Constitutions occur

the famous oft quoted words: '*perinde ac si cadavera essent.*' 'Let each one persuade himself that those who live under obedience ought to allow themselves to be moved and directed by the divine providence through their superiors, just as though they were a dead corpse, which allows itself to be carried anywhere and to be treated anyhow, or as an old man's staff, which gives itself to the use of him who holds it in his hand in whatsoever way he will.' (Const. p. vi. c. i.)

'The obedience of the Jesuit is therefore to be entire and absolute in all things. [As if he were a corpse.] The soldier saint, who is so often represented as the sternest of disciplinarians, particularly insists upon a spirit of cheerful obedience. 'In all things,' says Ignatius 'obedience to superiors should be prompt, docile, joyous and persevering,' dictated by love rather than by servile fear, and dignified by the knowledge that God Himself commands in the person of superiors. 'The obedient religious,' he continues, 'accomplishes joyfully that which his superiors have confided to him for the general good, assured that thereby he corresponds truly with divine will.'

"Such is a rapid and incomplete sketch of the legislation drawn up by Ignatius. Before thoroughly completing the constitutions he drew up some brief instructions for the guidance of his disciples in the mean while, and in these is contained in germ the whole of his prudent and elaborate spiritual legislation.

"They are exhorted to see God in the person of their superiors, and, therefore, they are to obey the commands given them with promptitude, cheerfulness and perfect confidence. They must have great love and charity for sinners; but at the same time their zeal must be tempered with calmness and discretion. All vain and light conversation is prohibited among them, and they are exhorted to keep silence except when called upon to speak for the good of others. Humility is enjoined in the midst of apostolic labors; a religious should not be discouraged if, after the example of Jesus Christ, his efforts are treated with contempt or are apparently unsuccessful."

[TO BE CONTINUED.]

JESUS ONLY.

Go, preach the glorious Gospel,
Jesus alone doth reign;
His hand, once pierced and bleeding,
Removes our sin and stain.
He asks no costly payment,
His love is free to all;
Then up, O weary sinner,
And on thy Saviour call.

No Pope in costly raiment
May as the Saviour stand;
No priest with vain assumption
May reign in any land.
For Christ, the only Saviour,
Entreats us all to come,
And trust His tender mercy,
And find in heaven our home.

No price by Him demanded;
His love can not be bought;
His people shout with gladness,
"We found Him when we sought!"
He dwells not in the wafer,
As made by human hands;
A present, loving Saviour,
Our Jesus ever stands.

Then turn from every mortal,
Look unto Him and live;
Confess your sins to Jesus,
He only can forgive.
No priest, no mass, no penance,
Can save the guilty soul;
The Lord, in love and mercy,
Alone can make you whole.
Brooklyn, April, 1890. V. A. LEWIS. D. D.

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

FOURTH SERIES

LETTER XXXI.

NEW YORK, May, 1890.

SIR:—I have been in your city several times during the last six months, preaching and lecturing in various churches. My intention was to preach the Gospel,* as I knew that curiosity would bring many Roman Catholics to hear a former priest of your Church. I thank God for the grace and common sense that enabled me to keep that purpose steadily in view, as many of your people came to hear me and some of them were converted, including an ecclesiastical student of your Seminary, Mr. J. W. Holmes, whose conversion alone would be full justification of the course I pursued. But the temptation to say "hard things" of you and your Church was very great, for last November you held a Centennial celebration of the establishment of the hierarchy of your Church in the United States which for vulgar display and pompous vanity was unparalleled in the religious history of this country. As a spectacular exhibition or a circus to attract attention it was a great success, but as a religious gathering it was offensive to every Christian.

Some surprise, mingled perhaps with disappointment on the part of ultra Protestants, was felt at the course I pursued in abstaining from the severe condemnation that your vulgar celebration so justly merited. But I was engaged in better business than in hurling epithets at you and the crowd of bishops and priests that surrounded you, and I am happy to say that subsequent events have justified my position. It is not by condemnation but by conciliation that the Roman Catholics can be won from the errors and superstitions that your Church has forced upon them. As deluded victims of a perverted form of Christianity they are to be pitied by every one who has direct access to the Almighty Father through His Son Jesus Christ, the only Saviour, the only High Priest, the only Being who has power to reconcile and restore sinful, fallen humanity to the Creator. Every Christian who knows that Almighty God for Christ's sake will receive him in the heavenly kingdom cannot but pity the Roman Catholics who are subject to you and your priests; for your Church tells them—you yourself must tell them, if you are a faithful teacher of the doctrines of your Church—that there is no salvation for them except through your ministrations; no way for them to enter the kingdom of God except through the Roman door that you alone can open. The sacraments of your Church are the keys of the kingdom of heaven for your followers, and you and other bishops, duly authorized by the Pope, and the priests commissioned by you and the bishops, are the only persons that can use those keys. It is one of the axioms of your Church that, "There is no salvation out of the Roman Catholic Church;" and another is, "No priest, no sacrament; no sacrament, no salvation."

I told the Roman Catholics of Baltimore who came to hear me, that such teaching was, as the Scripture says, "the doctrine of devils." But I did not call you or your priests devils. Indeed, I did not indulge at all in the controversial luxury of "calling names." The consequence was that sympathetic interest in the conversion of the Roman Catholics was aroused, and the Catholics themselves showed by their respectful attention that they were pleased. The Gospel of the grace of God that was preached to them broke down the middle wall of partition that separated us, and for them, as in the case of the Ephesians of whom Paul speaks, abolished the enmity, even the law of commandments contained in ordinances.

But though I did not indulge in personalities regarding you or your priests, nor expose the weaknesses and frailties to which priests more than other men are prone because of the temptations incident to their positions as celibate confessors of women and girls, and though the worst thing I said of you was that no social gathering, dinner party, or reception—not even a "pink tea"—was complete without the presence of the Cardinal, in his red silk stockings and red cap, my presence in your city was not the less distasteful to you and your followers. The *Catholic Mirror*, your official organ, devoted several editorials to me which were intended to be severely uncomplimentary. But I paid no attention to it. Then it attacked THE CONVERTED CATHOLIC, which I have the privilege to edit and publish, as the New York *Catholic Review* had done years before, and showed by its animus that it would suppress the magazine if your Church had control of the Government of this country. But you have not yet obtained that power, and until you do I shall continue to endeavor to win the Roman Catholics to the better way. That many of your followers look forward to the time when the United States Government will be Roman Catholic is beyond question. The following letter indicates this, and that such time is not far distant:

BALTIMORE, MD., March 23, 1890.

MR. JAMES A. O'CONNOR:—THE CONVERTED CATHOLIC came to our house recently. We are uncompromising Catholics, but nevertheless have read the magazine from beginning to end and this is our opinion of it:

We feel extremely sad for the poor, miserable human beings in whose weak brains such miserable trash originated. Its viperings only tend to make a Catholic a more true and faithful subject to the teachings of the Roman Catholic Church. And as for these glorious United States of America the day is not far distant when we will set up our President, a President whose faith will be the Roman Catholic faith. This country is destined to be ruled by God's people, and God's people will exist and thrive and cast pitying glances at their enemies as they wither and rot from the face of the earth. We Roman Catholics whose blood was poured out on battle fields in the wars of this country must and shall rule this country, ere the fleeting of another quarter century. God bless the Roman Catholics. MICHAEL CONCANNON.

In your heart of hearts you agree with this writer, Cardinal, though you are too politic to say so.

Yours truly, JAMES A. O'CONNOR

Two Wonderful Dreams

The New York *Freeman's Journal*, April 5, 1890, says that at the obsequies of Mother Mary Joseph O'Leary, of the convent of Good Shepherd, Baltimore, March 28, Cardinal Gibbons delivered an address which concluded as follows:

"He said he was sitting in his room the other night and fell asleep. He dreamed that both the late Bishop Thomas Foley of Chicago and Bishop John S. Foley of Detroit appeared before him. The Cardinal greeted them and asked how Mother Mary Joseph was. Both the bishops replied, 'She has passed away.' Cardinal Gibbons thought no more of the dream until the next morning, when he received a message saying that the mother superioress had died the night before. The Cardinal said he mentioned this not only as a strange coincidence, but also to show that the dead bishop and his living brother both felt the most ardent interest in the dead sister."

The paper adds: "The sisters were moved to tears." Of course they were, They believed the ghost or soul of their superioress visited the Cardinal before it went to purgatory, and all the nuns in Baltimore will tell the story to the pupils in their schools as Gospel truth. We shall next hear of a vision the Cardinal will have of that soul being delivered from purgatory, if some one will pay for the masses that are so efficacious in such cases. The faith of Roman Catholics is largely made up of such visions, dreams and fables. It has no foundation in Scripture, reason or common sense.

Our Catholic readers will doubtless be interested in another dream which a good Roman Catholic Irishman had

once upon a time. We leave it to the Cardinal to determine the question of probability between both dreams. Here is the Irishman's story:

"I had a quare dhrame last night," said Pat. "I dreamt I was in Rome and that I called upon his Holiness, the Pope. I had hardly knocked at the door when it was opened by his Holiness himself.

"Ah, Pat," says he, "is it you that are come to see me?"

"Faith, your Holiness," says I, "it's me, and nobody else."

"Come upstairs with me," said he, taking me by the hand. And sure there was the handsomest room that ever you laid eyes on.

"Be sated now," said his Holiness as affable as could be; "and what will you be after taking."

I was bothered for a moment, but I just said, "A little dhrap o' the crathur, your Holiness."

Then says he again, "Shall it be hot or cold?"

"Hot," says I; and away went his Holiness to fetch the hot water; but before he came back I awoke!

"Ah! says I to myself, what a fool I was I didn't take it cold."

CHRIST'S MISSION.

Among the recent contributions to Christ's Mission to provide a place of worship for the converted Catholics and a temporary home for priests who leave the Church of Rome, were a check for \$100 from a lady in New York City, and a few smaller sums that make the whole amount \$4,400. But as THE CONVERTED CATHOLIC for this month goes to press April 15, it is hoped much more will be added to the fund for April.

VALUE OF THE CONVERTED CATHOLIC.

[From the "Chicago Northwestern Christian Advocate," March 26, 1890.]

Rev. John Lee, who knows the ground thoroughly, calls attention to a magazine which in pending discussions has unique value: **THE CONVERTED CATHOLIC**, edited and published monthly by Rev. James A. O'Connor, 72 Bible House, New York, at \$1.00 per annum, is especially designed to reclaim Roman Catholics from the errors of their church, and to secure their conversion to evangelical Christianity. It is a storehouse of powerful arguments against the brazen assumptions of Rome. It is a depository of valuable facts concerning the great burning question of the day, every one of which is thoroughly substantiated. It contains scathing exposures of the misdeeds of Romanism. It is clear, crisp, and spicy. Its pages are pure, and its spirit is sweet. It is most unquestionably the best periodical published in the English language in America concerning the many phases of Rome, religious and political. "It is one of the disintegrating forces," Bishop Hurst asserts, and Bishop Newman affirms that it "is a splendid publication, and deserves a wide circulation."

ONLY FIFTY CENTS.

We will send **THE CONVERTED CATHOLIC** from this month to the end of the year to **new subscribers** for 50 cents. This is a great opportunity to get such a magazine at such a low price. Eight months—from May to December 1890—for only 50 cents. Let all our friends help to increase our circulation at this rate. Write for sample copies.

KIND WORDS.

From the *Philadelphia Episcopal Recorder*, January 16, 1890:

THE CONVERTED CATHOLIC. 8vo, pp. 380. Vol. VI., January to December 1889. James A. O'Connor, 72 Bible House, New York.

Most of our readers know of Father O'Connor's work in seeking to bring Roman Catholics to a clearer knowledge of the truth. It is a work for which the reverend gentleman has been well fitted by past experiences, and signally blessed in its prosecution. This bound volume of the monthly magazine, by which Mr. O'Connor seeks to aid the work to which he has devoted his life, will be found rich in material which may be profitably used by all who are at any time engaged in controversy with the Church of Rome. It presents an account of Roman Catholic opinions and prejudices which would be hard to find elsewhere. It shows also how many disturbed and inquiring minds exist in the Papal Church in this country. It tells of the trials and labors which beset the steps of one who has fearlessly removed all chance of compromise and burned his boats. It tells as well of the gracious encouragements vouchsafed to His servant by the Lord of the vineyard. The work is a most important one, and the magazine is almost essential to the progress of the work. Therefore, if any one wishes to help in carrying on the work against Rome, let them send \$1.00 to Mr. O'Connor as a subscription for the current year. We take it upon ourselves to say that he will never regret the expenditure.

* * *

From the *Northwestern Christian Advocate*, Chicago, Ill., March 29, 1890:

Rev. James A. O'Connor, formerly a Roman Catholic priest in Chicago, now the leading spirit in **CHRIST'S MISSION** in New York and Editor of **THE CONVERTED CATHOLIC**, is accomplishing a grand work. He is an intelligent, zealous, prudent and refined gentleman, whose labors for the conversion of Romanists to evangelical Christianity and for the awakening of Protestants to perform their duties as loyal citizens of the Republic, cannot be overestimated.

...

MANY SUBSCRIBERS ARE STILL IN ARREARS for 1890. Please renew without further delay.